439
604
Lst
cr

Mr. *Barnard's*

DISCOURSE

PREACHED

At the Public Lecture in *Boston*,

16 *July* 1761.

B27T7
1761

THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA

GIFT OF

Lewis F. Lengfeld

THE

True Divinity of JESUS CHRIST;

Evidenced in a

DISCOURSE

AT

The Public Lecture in *Boſton*,

The Day after the Commencement,

July 16, 1761.

And Publiſhed at the Deſire of the Hearers.

By JOHN BARNARD, A.M.

Paſtor of a Church in MARBLEHEAD.

I, even I, am JEHOVAH, *and beſide me there is no* SAVIOUR.
Iſa. 43. 11.

The Man that is my Fellow, ſaith the Lord of Hoſts.
Zec. 13. 7.

BOSTON: N. E.

Printed and Sold by EDES and GILL. MDCCLXI.

I JOHN V. 20.

This is the true GOD.

THE Belief of the Being of an intelligent Agent, eternally self-existent, and independent, the first Cause of all Things, the supream Governour of all Worlds, to whom all rational Agents must be accountable, is the only sure and solid Foundation of all Religion: for *he, that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.* The just Conceptions in our own Minds of the true GOD include in them every possible Excellency, and that in the highest Degree of Perfection; and may well strike us with the profoundest Aw and Reverence, inspire us with the most fervent Love and Complacency, and excite us to the highest Obedience and deepest Submission.

BUT of what high and mighty, of what illustrious and august Person does the inspired Writer here most strongly affirm? This is the true GOD. This seems to be the only Thing necessary to be enquired into, that we may come into a clear and full Understanding of the Words now read. And it appears, to me, a Matter of no great Difficulty, to attain to a satisfactory Answer to the Enquiry, if we do but improve our common unbiased Reason, in a close Attention

tion to the Apoſtle's own Language, in the *Verſe* which contains the Words of our *Text*. Says he, *We know that the Son of God is come, and hath given us an Underſtanding that we may know him that is true; and we are in him that is true, even in his Son Jeſus Chriſt; this is the true God, and eternal Life. We know that the Son of God is come.* There is no Difficulty in underſtanding, *the Son of God is come*, to mean our LORD JESUS CHRIST, who is the SON OF GOD, and hath *appeared* in this our World; for the Words cannot be underſtood of any other. *And hath given us an Underſtanding*, (a thinking, reaſoning Mind,) *that we may know him that is true*, (or the true one). The Connection plainly ſhews that he ſpeaks of the SON of GOD *giving us an Underſtanding*, (an enlightened Mind,) *that we may know him that is true*, or the true one. And adds the Apoſtle, *we are in him that is true*; that is, by Faith engrafting us into JESUS CHRIST. For that he intends JESUS CHRIST by the SON of GOD, and the *true one*, he plainly telleth us in the next Words, *even in his Son Jeſus Chriſt*. The Apoſtle does not here ſpeak of another Subject, but evidently explains whom he meant by *him that is true*; and therefore our Tranſlators juſtly ſay, *even in his Son Jeſus Chriſt*. The whole Diſcourſe evidently ſpeaks of one and the ſame Subject, namely, the SON of GOD, or JESUS CHRIST, *the true one*. And then the Apoſtle poſitively affirms, *This is the true God*. That is, This SON of GOD, This *him that is true*, This JESUS CHRIST, is *the true God*.

SOME, indeed, ſupply the Word, the *true*, with the Word *God*, and ſo render it, *we are in him the true*

true God; with Deſign, it is to be feared, to evade the Force of the Apoſtle's Reaſoning, and what he chiefly aims at. But admit their Supplement, without their wrong Comment upon what follows, and it really confirms what the Apoſtle aſſerts, *we are in the true God, in his Son Jeſus Chriſt.* Only the Supplement ſeems to be too great an Inaccuracy for an inſpired Writer; *we are in the true God, this is the true God.* By this Supplement, which they ſuppoſed to mean one eſſentially diſtinct from JESUS CHRIST, they intended to exclude JESUS CHRIST from being the true GOD, whereas the Apoſtle expreſly affirms of Him, THIS IS THE TRUE GOD. The proper Signification of the *Pronoun* here uſed, in the Original, neceſſarily infers, that the Words *the true God*, refer to JESUS CHRIST. *And eternal Life*, adds the divine: by which Mode of Speech the *Apoſtle* ſeveral Times in this *Epiſtle*, and in this very *Chapter*, characteriſes JESUS CHRIST, and hereby gives further Confirmation to the Truth he intended, that JESUS CHRIST is the TRUE GOD.

THE Form of Speech, thro'out the whole *Verſe*, is ſo clear, and plain, and agreeable to common Language, that an ordinary Underſtanding, for whoſe Uſe the Words were wrote, cannot eaſily miſtake it; however a vain Mind may pervert it. And now, having ſuch an inſpired Writer going before us, in aſſerting it, and who deſignedly wrote in Defence of the Divinity of CHRIST, we may, without Heſitancy, lay it down for a doctrinal Truth,

THAT

THAT JESUS CHRIST is the TRUE GOD. That JESUS CHRIST, the SON of GOD, *him that is true*, is truely, really, essentially, GOD. He is not merely nominally, titularly, by Deputation, or Office, but truely, by *Nature*, and Essence, GOD.

IN discoursing upon this Subject, I shall not look upon myself as any Ways concerned to treat it in a philosophical Manner; forasmuch as all that can be affirmed, or denyed, about it, must be fetched intirely from divine Revelation, the Pillar and Ground of Truth: and therefore, that I may not pretend to be wise above what is written, I shall confine myself to that sacred Volumn, sufficiently confirmed unto us, which all Christians acknowledge to contain a Revelation from GOD; and endeavour, in what I have to offer, to *take Heed unto that more sure Word of Prophecy, as unto a Light that shineth in a dark Place.*

O THOU SON of GOD! who art the *true Light*, irradiate our Minds, and give to us an Understanding, that we may know Thee the only true One, as thou hast revealed Thyself to us in thy holy Word; that knowing of Thee, we may be in Thee; and, being in Thee, may have eternal Life.

THAT I may discourse intelligibly, I shall as plainly, and briefly, as I can,

I. SHEW what we understand by JESUS CHRIST his being the TRUE GOD. And then,

II. LAY

II. LAY before you ſuch Evidences, from the ſacred Writings, as are fully convictive, to me, of His being the TRUE GOD.

I. I SHALL as briefly, as the Subject will admit, ſhew you what we underſtand, by JESUS CHRIST his being the TRUE GOD. In the ſtating of this Truth, I obſerve,

THAT it cannot in Reaſon be ſuppoſed, that we mean, (for we do not,) that the *Humane Nature*, in the *Man* JESUS; or, that any mere Creature, of the higheſt poſſible Order of created Beings, and whenſoever formed, appearing in our Nature, is the TRUE GOD. For GOD Himſelf, in his holy Word hath plainly ſaid, *Hoſ.* XI. 9. *I am* GOD, *and not* MAN. Accordingly we have ever underſtood, and openly declared, as the holy Writings abundantly hold forth, that there is an eſſential Difference and infinite Diſtance between the TRUE GOD, and the moſt excellent and exalted, *mere Creature* whatever. And therefore our Adverſaries treat us very injuriouſly, when they run away with the Cry of the Self-Contradictions of our Doctrine; as tho' we ſet up a mere Creature to be eternal, ſelf-exiſting and independent; and vilify the Doctrine of JESUS CHRIST his being the TRUE GOD, as ſo groſs an Abſurdity, as to be fit only to be turned into Ridicule; hereby plainly evidencing, that they know not what they ſay, nor whereof they affirm.

NOR do we, by aſſerting, that JESUS CHRIST is the TRUE GOD, in the leaſt imagine, that there is

more than *One* truly *Divine Nature*, or Eſſence. For we firmly believe, and conſtantly teach, that there is but *One, only living, and true* GOD, as the ſacred Scriptures have abundantly aſſured us. For ſo we read, *Deut.* VI. 4. *Hear O Iſrael, the Lord our God, is one Lord.* And *David*, in his Prayer, ſays, 2 *Sam.* VII. 22. *Wherefore thou art great, O Lord God, for there is none like thee, neither is there any God beſides thee.* And we have the Divine Being aſſuming it unto Himſelf, *Iſa.* XLV. 5. *I am the Lord, and there is none elſe, there is no God beſides me.* After which, ſuffer me to add, the Apoſtle aſſures us, 1 *Cor.* VIII. 4. *There is no God but one.* This Revelation we heartily embrace, and are at the utmoſt Diſtance from advancing any Doctrine of Polytheiſm.

BUT then, by JESUS CHRIST his being the TRUE GOD, we underſtand, the Divine *Nature*, or *Eſſence*, in the eternal *Three-one* GOD communicating of itſelf to the *Humane Nature* in the *Man Jeſus*; or, if you will, taking the *Humane Nature*, in the *Man Jeſus*, into an Union with itſelf, in ſuch a ſpecial and appropriate Manner, as to conſtitute thereby *one Perſon*; by Virtue of which Union JESUS CHRIST becomes TRULY GOD, as well as really MAN. All of this appears plain, to me, from the ſacred Writings.

For it is very evident, that the ſacred Language is expreſſive of a *Plurality* in the Divine Eſſence, tho' there be but *One* GOD. Therefore the Name, or Style, of GOD, the Creator of all Things, thro'out the *firſt Chapter* of *Geneſis*, runneth in the *Plural* Number, and that not for want of a *Singular*, as a late

late Writer has well obſerved. It is alſo very plainly expreſſed, *Gen.* I. 26. *God ſaid, let us make Man in* OUR *Image.* And, *Gen.* III. 22. *The* LORD GOD *ſaid, behold, the Man is become as one of* US. And in the forementioned, *Deut.* VI. 4. the *Hebrew* runs, *The* LORD, *our* GOD, *the* LORD, *is* ONE: which fully aſſerts the *Unity* of the Deity, and a *Trinity* in that Unity; which *Trinity* wears the Character of the *Father*, the *Word* or *Son*, and the *Holy Ghoſt* or *Spirit*, thro'out the Divine Revelation.

THAT the *Divine Nature*, or Eſſence, and moſt probably in, or under, the *ſecond* Character, or Denomination, in the ſacred *Trinity*, the *Son*, or *our God*, hath communicated itſelf to the *Humane Nature*, or taken *this Nature*, in the *Man* JESUS, into an intimate *Union* with itſelf, is evident, not only from the ancient Prediction thereof, but from the actual Accompliſhment of this Prediction, in the Fulneſs of Time. Therefore we are told, 1 *Tim.* III. 16. *Without Controverſy, great is the Myſtery of Godlineſs*, GOD *was manifeſt in* FLESH: and, *Heb.* II. 16. *For verily, He took not on Him the Nature of Angels, but He took on Him the Seed of Abraham.* Which neceſſarily implies and aſſerts the Union of the *Divine Eſſence* to the *Humanity*; and this with a ſpecial Regard to the *Humane Nature* in the *Man* JESUS.

AND further, that this Union of the *Deity* to the *Humane Nature*, in our LORD JESUS CHRIST, is ſo ſpecial and appropriate, as not to be affirmed of any other; and ſo cloſe and intimate as to conſtitute *one Perſon*, appears, in that what is proper and peculiar

culiar to each Nature, either the *Divine*, or *Humane*, in the incarnate SON of GOD, is in Scripture applied to the *Perſon* of JESUS CHRIST, without dividing, or confounding the two Natures. Thus, when our bleſſed Lord was upon Earth, He ſaid of Himſelf, *Joh.* III. 13. *No Man hath aſcended up to Heaven, but He that came down from Heaven, even the Son of Man which* IS *in Heaven.* And hence the Sufferings, Crucifixion and Death, which were proper only to the *Humane Nature*, are aſcribed to the *Deity* in JESUS CHRIST, and the Blood which He ſhed, is called the *Blood of God*, *Act.* XX. 28.

IN this Senſe it is, we affirm that JESUS CHRIST is the TRUE GOD, forasmuch as the *Divine Eſſence*, in the Character of the SON, hath taken the *Humane Nature*, in the *Man* JESUS, into ſuch an intimate and inſeparable Union unto Himſelf, as to render the *Divine* and *Humane* Nature in Him *one Perſon;* and thus He is truely and properly GOD, and truely and properly MAN.

I proceed now,

II. To lay before you ſuch Evidences from the ſacred Writings, as are fully convictive to me, that JESUS CHRIST is the TRUE GOD. And I ſhall compriſe the Proofs I have to offer under theſe four Heads.

1. THE *Titles* that are given to Him.

2. THE *Attributes* of the TRUE GOD, which are aſcribed to Him.

3. THE *Works* of GOD, which were wrought by Him.

4. THE

4. THE peculiar *Honours* of GOD, which are due to Him.

IF theſe Things are to be found belonging to JESUS CHRIST, whatever may be our Conception of the Way and Manner, by which this is brought about, and tho' we ſhould happen to be miſtaken in our Attempts to give an Explication of this Myſtery of Godlineſs, it will evidently appear that He is really, in the full and proper Senſe of the Words, the TRUE GOD. I ſhall offer ſomething to each of theſe Heads in their Order.

1. THE *Titles* that are given to JESUS CHRIST carry in them a Proof of His being the TRUE GOD. As that *Title* the SON of GOD. By this He is often denominated in the Holy Scriptures; ſo, *Mark* I. 1. *The Goſpel of* JESUS CHRIST *the* SON *of* GOD. We find *Peter* making that noble Confeſſion of Him, *Joh.* VI. 69. *We believe and are ſure, that thou art that* CHRIST *the* SON *of the living* GOD. And our bleſſed Lord, who is the Truth, affirmed this of Himſelf; when the high Prieſt aſked Him, *art thou the* CHRIST, *the* SON *of the* BLESSED? [d]*JESUS ſaid, I am, Mar.* XIV. 62. And ſo often is He ſtyled the SON of GOD in the New Teſtament, that there is no Room to call in Queſtion His wearing this *Title*. But then it is to be obſerved, the ſacred Writings point out JESUS CHRIST, as the SON of God, in an higher and more exalted Senſe, than is to be affirmed of any Creature; either by Similitude or Office, by Adoption or Regeneration; and therefore ſtyle Him the *Begotten* SON of GOD. As the *Apoſtle* ſpeaking

of

of JESUS CHRIST, whom GOD raiſed from the Dead, applies to Him what is ſaid in the ſecond Pſalm, *Act.* XIII. 33. *Thou art my* SON, *this Day have I begotten Thee.* And He is often ſtyled, the *Only-begotten* SON of GOD; plainly denoting that there is none among all the Creatures in Earth, or Heaven, who is the SON of GOD, in that highly exalted and peculiar Senſe, in which the Lord JESUS CHRIST is. So we read, *Joh.* III. 16. GOD *ſo loved the World, that He gave his Only-begotten* SON. And I cannot but think, that the Words mean no leſs than to hand to our Minds, that JESUS CHRIST is as truely and properly the SON of GOD, as *Iſaac* was the *Son* of *Abraham*, whom *Abraham* is ſaid to beget: nor can it reaſonably be ſuppoſed, that the divine Being has given ſuch an high Character of his SON, and ſo diſtinguiſhed Him from all created Beings, with Deſign to impoſe upon our Underſtandings; and therefore this *Title*, thus given to JESUS CHRIST, carries in it a ſtrong Evidence, that he truely partakes of the *Divine Nature*, as every proper Son partakes of the ſame Nature with his Father; and ſo He is the TRUE GOD.

THUS alſo JESUS CHRIST has the *Title* of GOD, in expreſs Terms put upon Him. So He is called EMANUEL, GOD *with us; Math.* I. 23. Or, GOD in our *Nature*. Hence we have that ſublime Paſſage of the *Evangeliſt*, *Joh.* I. 1. *In the Beginning was the Word, and the Word was with* GOD, *and the Word was* GOD. That WORD which we are told at the 14th *ver. was made* FLESH, (which evidently means JESUS CHRIST,) that WORD was *with* GOD, in the Beginning, before all Worlds; and the WORD

was

was GOD, one with GOD, participating of the ſame Nature and Eſſence with GOD. The Subject here ſpoken of is the WORD, as is evident from the Article preceding, as is the Manner of the *Greek* Language; and what is affirmed of this WORD is, that it was GOD, in the full Purport and natural Meaning of the Phraſe. Nor is there the leaſt Hint in all the *Chapter*; that by the Word GOD in the latter Clauſe is to be underſtood GOD, by Deputation or Office, titularly and by Way of Eminency, or in any figurative Senſe whatſoever. But as by the Word GOD, in the former Clauſe, *was with* GOD, is meant the true proper *Deity*, or *Divine Eſſence*; ſo in this latter Clauſe, the *Word was* GOD, (and ſo thro'out the whole *Chapter*,) the Word GOD ſignifies the *One, only living and true* GOD; and cannot, without a great Abuſe of Language, be underſtood to mean any other. It muſt therefore be to ſerve ſome idle Scheme of *vain Philoſophy*, for any to torture the Word, and themſelves too, to mean ſome *Being*, and that a mere *Creature*, eſſentially diſtinct from, and infinitely below the TRUE GOD. According to their Method of criticiſing, they muſt ſuppoſe, or neceſſarily imply in what they ſay, that the infinitely wiſe and good GOD does not ſpeak intelligibly to the common Capacities of Mankind, but deſignedly expreſſes Himſelf in ſuch Terms as they could not know the Meaning of; which would be to tax the Holy GOD with fraudulent Dealing, and turn the ſacred Writings into unintelligible Language. Again, we read, *Tit.* III. 4. *After that the Kindneſs and Love of* GOD OUR SAVIOUR *towards Man appeared.* OUR SAVIOUR is the appropriate Character of JESUS CHRIST, plainly pointing

to,

to, and describing Him thro'out the whole Gospel; and He is here styled GOD in express Terms; as also in several other Places in this *Epistle*, as well as elsewhere. GOD OUR SAVIOUR, or, as the *Greek* may be justly rendered, the SAVIOUR OUR GOD. Here, again, we must observe, that the Article used before SAVIOUR, determines the Subject spoken of to be the SAVIOUR, and what is affirmed concerning Him is, that He is OUR GOD. And what is there in the *Text* or *Context* to lead us into the Conception, that the Word GOD here used does not mean the same *Divine Essence*, that it means in all the other Parts of the Epistle; but denominates some one peculiarly dignified Creature, which yet is at an infinite Distance from the TRUE GOD? I will only name the forecited *Text*, 1 *Tim.* III. 16. GOD *manifest in* FLESH. Can Words be plainer? What is there in them, or what they stand related to, to make us think they are not spoken of the *Divine Essence*, but of a mere *Creature?* Verily, without a violent forcing of them, they are plainly expressive of the TRUE GOD, in the full and proper Meaning of the Words, and assert that this GOD was *manifest in* FLESH, or united to the *Humane Nature* in the MAN JESUS; and so our LORD JESUS CHRIST is the TRUE GOD.

THERE are other *Titles* which are given to JESUS CHRIST, too many to be now taken Notice of; but I shall only mention this in the last Place at present, *viz.* He is called JEHOVAH. This venerable Name is peculiarly significative of the *Divine Essence*, and denotes the *ever living One*, and is appropriated to the TRUE GOD alone, being incommunicable unto any

mere

mere Creature. Hence we have the *Pſalmiſt* ſaying, *Pſal.* LXXXIII. 18. *Thou whoſe Name alone is* JEHOVAH; and GOD Himſelf ſaying, *Iſa.* XLII. 8. *I am* JEHOVAH; *that is my Name; and my Glory will I not give to another.* And yet we find in the ſacred Writ this appropriated Name of the only TRUE GOD given to JESUS CHRIST, the MESSIAH, the SON of GOD. *Eve*, at the Birth of her firſt born Son, with a Sort of Ecſtacy, cried out, *Gen.* IV. 1. *I have gotten a Man, the* JEHOVAH: ſuppoſing the firſt Promiſe of the Seed of the Woman had been then fulfilled. The Prophet *Iſaiah*, ſpeaking of *John*'s coming in the Spirit and Power of *Elias*, as the Forerunner of our Lord JESUS CHRIST, ſaid, *Iſa.* XL. 3. *The Voice of him that crieth in the Wilderneſs, prepare ye the Way of* JEHOVAH. *Jeremiah*, ſpeaking of the *righteous Branch* that ſhould be raiſed up unto *David*, to reign and ſave his People, ſaid, *Jer.* XXIII. 6. *This is His Name, whereby He ſhall be called,* JEHOVAH, *our Righteouſneſs.* When *Iſrael* tempted GOD in the Wilderneſs, and JEHOVAH ſent fiery Serpents among them, an inſpired Expoſitor directly applies it to CHRIST, ſaying, 1 *Cor.* X. 9. *They tempted* CHRIST. When *Iſaiah* had a Viſion of JEHOVAH ſitting upon His Throne, the inſpired *Apoſtle* aſſureth us, *Joh.* 12. 41. *Theſe Things ſaid Iſaias, when he ſaw His Glory,* (the Glory of CHRIST,) *and ſpake of Him.*

AND I doubt not but the Style JEHOVAH, in the Old Teſtament, is almoſt conſtantly to be underſtood of the MESSIAH, the CHRIST, who was the Angel of the Covenant, the God of *Abraham*, *Iſaac* and *Jacob*, the JEHOVAH that appeared to *Moſes* in the

burning Bush, who dwelled between the Cherubims, and was peculiarly the God of *Israel*; as KURIOS, into which the *Septuagint* constantly translates JEHOVAH, is peculiar to JESUS CHRIST in the New Testament. But I may not enlarge here, nor need I, since you have had so elaborate and judicious a Discourse, upon the venerable Name JEHOVAH, lately put into your Hands. I therefore go on to say,

2. THE Ascription of the *Divine Attributes* to CHRIST is a full Proof of His being the TRUE GOD. I do not now mean to go over all the *Divine Attributes*, some of which may be common to Creatures, but only to take Notice of such of them as are peculiarly descriptive of the TRUE GOD, whereby He is known and distinguished from all other Beings, as a Man is known by his Name; and shew, that these incommunicable Perfections of the *Deity* belong to JESUS CHRIST, which necessarily infers that He is the TRUE GOD. I shall have Time only to select some of these *Attributes*, and give you but brief Touches upon them. Thus,

Omniscience is peculiar to the *Divine Being*, and not to be attributed to any mere *Creature*. Knowledge is communicable to a rational Agent, but *all Knowledge* is one of the distinguishing Characters of the TRUE GOD, who is perfect in Knowledge; whose Immensity filleth Heaven and Earth, who is every where intimately present with all Things, and, as an intelligent Being, therefore knoweth all Things past, present and to come. What a beautiful Description of the Divine *Omniscience* and *Omnipresence* does the *Psalmist* give us, *Ps.* CXXXIX. *init. O Lord*, says he,

he, *thou ſearcheſt me, and knoweſt me; thou knoweſt my down-ſitting, and my up-riſing; thou underſtandeſt my Thoughts afar off; thou art acquainted with all my Ways; there is not a Word under my Tongue, but thou knoweſt it altogether.* 'Tis a ſpecial Inſtance and peculiar Prerogative of the *Divine Omniſcience*, which no Creature can intermeddle with, to have a perfect Knowledge of the Hearts of Men. Therefore *Solomon*, in his Prayer, ſaid, II *Chron.* VI. 30. *Thou only knoweſt the Hearts of the Children of Men.* And GOD aſſumes it unto Himſelf, as His ſpecial Prerogative, *Jer.* XVII. 10. *I the Lord ſearch the Heart, I try the Reins.* And yet this adorable Perfection of the *Deity* is aſcribed to our Lord JESUS CHRIST. Hence when He ſaid to *Peter, Simon, Son of Jonas, loveſt thou me? Peter* replied, *Joh.* XXI. 17. *Lord, thou knoweſt all Things, thou knoweſt that I love Thee.* And the Apoſtle *John* ſaid of Him, *Joh.* II. 25. *He needed not, that any ſhould teſtify of Man; for He knew what was in Man.* Our bleſſed Lord, after His Aſcention, aſſerts concerning Himſelf, *Rev.* II. 23. *I am He, which ſearcheth the Reins and Heart:* which Words are evidently fetched from *Jeremiah* XVII. 10. So that the *Omniſcience* aſcribed to JEHOVAH, the TRUE GOD, in *Jeremiah*, is aſcribed to JESUS CHRIST in the *Apocalypſe*. And indeed, the exact Agreement, in numberleſs Inſtances, of what He foretold, even of the minuteſt Circumſtances of Things, attended with a vaſt Variety of fortuitous Incidents, plainly ſpeaks His *Divine Omniſcience*.

AGAIN, *Omnipotence* is another of the divine Attributes, which belongeth to the TRUE GOD alone,

and not to any mere Creature whatever. Whatever Degrees of Power and Strength any Creature may be furnished withal, *Omnipotence* is compatible only unto that *supream Being*, who is unlimited in all Perfections. Therefore we find *Job* saying unto the Lord, *Job* XLII. 2. *I know that thou canst do every Thing.* And *Abraham* said, *Gen.* XVIII. 14. *Is any Thing too hard for the Lord?* And GOD wears the Name of the *Almighty*, in the holy Writings, to distinguish Him from the feeble, limited, false Gods of the Heathen World. Now this glorious Perfection of the true GOD is attributed to our Lord JESUS CHRIST. Thus we are told, *Gen.* XVII. 1. *The Lord appeared unto Abraham, and said unto him, I am the almighty God.* So He appeared unto *Jacob*, and said unto him, *Gen.* XXXV, 11. *I am* GOD *almighty.* And again, *Jacob said, Gen.* XLVIII. 4. GOD *almighty appeared unto me at Luz.* Now, tho' GOD the SON often appeared unto the Patriarchs, and in the *Shechinah*, yet GOD the FATHER is never supposed to have made any Appearance, in any Likeness, Shape or Similitude whatever. Hence *Moses* said, *Deut.* IV. 12. *The Lord spake unto you out of the Midst of the Fire; ye heard the Voice of the Words, but saw no Similitude:* and therefore adds he, *ver.* 15, 16. *Take ye therefore good Heed unto yourselves,--- lest ye corrupt yourselves, and make you a graven Image, the Similitude of any Figure, the Likeness of Male or Female.* It was evidently therefore GOD the SON, the WORD, or CHRIST, who of old appeared unto his Servants, and under the Name and Style of GOD ALMIGHTY. But lest this should not be thought conclusive enough, we are assured that the *four and twenty Elders* worship Him, saying, *Rev.* XI. 17. *We give Thee*

Thee Thanks, O Lord GOD ALMIGHTY,--- *becauſe thou haſt taken to thee thy great Power, and haſt reigned.* All of which is moſt certainly ſpoken of JESUS CHRIST, to whom the Kingdom, Dominion and Power belongeth, and the Right to pour out the Woe upon the antichriſtian Adverſary, and give Rewards unto His faithful Servants. But to put it beyond all Doubt, it is the enthroned JESUS CHRIST Himſelf, who ſaid, *Rev.* 1. 8. *I am---the Almighty.* In which Place, as in ſeveral others, the Word PANTOCRATOR is uſed.

BUT, that I may remove, at leaſt confront and ſilence, the moſt plauſible Objections ſome have been wont to make againſt the *true Deity* of CHRIST, fetched from the Ideas of *eternal*, *ſelf-exiſting* and *independent*, which they allow to be Characteriſticks of the TRUE GOD, and ſay they belong unto the *Father* only, I ſhall go on to obſerve, that

THE Attribute of ETERNAL, in the full Senſe of it, is given to our Lord JESUS CHRIST; if not in expreſs Words, yet by neceſſary Deduction. So *John* the Divine, who wrote his Goſpel, as we are told, deſignedly to confirm the true Divinity of CHRIST ſays, *Joh.* I. 1. *In the Beginning was the Word.* By the *Word*, he evidently means JESUS CHRIST, who *was in the World*, and *dwelt among us, tabernacling in Fleſh:* and what he aſſerts of this *Word* is, that *He was in the Beginning.* The *Word was*, exiſted, and had a Being, *in the Beginning*, when Time, and all created Beings firſt began to be; and therefore He exiſted before all Creatures, of every Order and Denomination; *He is before all Things*, as the *Apoſtle* expreſſes it. *Col.* 1. 17. And let who can conceive this

to

to mean any otherwiſe than from all ETERNITY. It is alſo ſaid of Him, *Heb.* XIII. 8. JESUS CHRIST *to Day, Yeſterday and forever the ſame.* Which ſpeaks not only the Immutability of His Office and Doctrine, but the Immutability and *Eternity* of His Perſon. To which Purpoſe alſo, the *Apoſtle*, quoting a Paſſage out of the *Hundredth and ſecond Pſalm*, where the *Pſalmiſt* deſignedly ſetteth the ETERNITY of the TRUE GOD in Oppoſition to the *Finiteneſs* of all Creatures, directly applies it to CHRIST, ſaying of Him, *Heb.* I. 10. *Thou Lord, in the Beginning, haſt laid the Foundation of the Earth, and the Heavens are the Works of thine Hands;* which denotes His Preexiſtence to all Worlds, or His Exiſtence from ETERNITY. He goes on, *they ſhall periſh, but Thou remaineſt;— Thou art the ſame, and Thy Years ſhall not fail.* Which plainly ſpeaketh His ETERNAL Duration. So that this is a clear Teſtimony, brought by an inſpired Writer, to the true and proper ETERNITY of JESUS CHRIST. I make no Doubt but the inſpired *Paul* ſpake of CHRIST, when he ſaid, I *Tim.* VI. 16. *Who only hath Immortality:* and it is plainly ſaid of Him, *Mic.* V. 2. *Whoſe goings forth have been from of old, from* ETERNITY. But, what to me putteth it beyond all Queſtion is, the Evangeliſt *John* introducing the Lord JESUS CHRIST Himſelf ſaying, *Rev.* I. 8. *I am Alpha and Omega, the Beginning and the Ending; ſaith the Lord, which is, and which was, and which is to come. I am Alpha and Omega, the Beginning and the Ending*, is evidently taken from the Character of the TRUE GOD, in *Iſa.* XLIV. 6. *Thus ſaith* JEHOVAH, *the King of Iſrael, and his Redeemer the Lord of Hoſts, I am the firſt, and I am the laſt, and beſides*

beſides me there is no GOD. Theſe Words of *Iſaiah* are evidently ſpoken of CHRIST, who is *the King of Iſrael, his Redeemer, the Lord of Hoſts;* and therefore very properly uſed by CHRIST. The Lord, which *is*, and which *was*, and which *is to come*, is clearly deſcriptive of the proper ETERNITY of the *everliving* GOD, who ever did, now does, and forever will, exiſt; and moſt probably are ſpoken of the *eternal Father*, *ver.* 4. but here are ſpoken by JESUS CHRIST, and of himſelf. So that in this we have a full and clear Account, if words can give it, of the proper ETERNITY of JESUS CHRIST, in the natural Senſe of the Words.

AND let us ſee, if we cannot find Him to be a *ſelf-exiſtent* and *independent* Being. Now beſide, that Being properly *eternal*, as I think we have proved JESUS CHRIST to be, neceſſarily infers him to be *ſelf-exiſtent* and independent, becauſe there can be no Being prior to Him, from which He ſhould derive, and on which He can be dependent; I ſay, beſide this, we find the ſacred Scriptures give us to underſtand, that the ſame Marks and Characters of ſelf-exiſtent and independent, (for the Words are not to be found in holy Writ,) which belong unto the only TRUE GOD, are aſcribed alſo unto JESUS CHRIST. Thus when *Moſes* enquired of GOD, what he ſhould ſay to them that aſked him, *What is the Name* of Him that ſent you, we are informed, *Exod.* III. 14. *God ſaid unto Moſes, I am that I am: and He ſaid, thus ſhalt thou ſay unto the Children of Iſrael,* I AM *hath ſent me unto you.* It may be this is the moſt direct and expreſs Aſſertion of the *Self-exiſtence* and *Independency* of the *Divine Being*, of any Paſſage in the Holy Scriptures,

Scriptures; tho' there are many others that neceſſarily infer the ſame. For all, that have any Underſtanding in the *Hebrew* Language, do know that this Phraſe, I AM, carries in it abſolute Being and Exiſtence. And we find that this very Phraſe, (tho' in the *Greek* Language,) is directly applied to, and aſſumed by our Lord JESUS CHRIST Himſelf, who never ſpake otherwiſe than the Words of Truth. For, ſaid He unto the *Jews*, who, upon a certain Occaſion, tell Him, He was not yet Fifty Years old, *Joh.* VIII. 58. *Before Abraham was, I* AM: not *I was*, which would have been a full Reply to the Objection they had made, but *I* AM; thereby challenging unto Himſelf, and that with a double Aſſeveration, *verily, verily*, the appropriate Character of the ETERNAL GOD, to ſhew that the *ſelf-exiſting* and *independent* Nature of the TRUE GOD was in Him.

AND now, ſince the *Divine Attributes*, and thoſe eſpecially which are incommunicable to any mere Creature, even of the higheſt Order, are to be found in the ſacred Scriptures, aſcribed to our Lord JESUS CHRIST, we may with great Juſtice to our Reaſon, look upon this as a clear and full Proof, that all the Perfections of the *God-Head* are to be found in Him, and that in the higheſt Senſe of them; and therefore have all imaginable Reaſon to conclude, that *This is the* TRUE GOD, as the Apoſtle affirms Him in my Text to be. I paſs to ſay,

3. THE ſacred Scriptures aſſure us, that the great and diſtinguiſhing *Works* of GOD were wrought by our Lord JESUS CHRIST; which abundantly proves Him

to

to be the TRUE GOD. Here I do not take into Consideration those miraculous Operations which were performed by the Concurrence of the Divine Presence and Power, with the Agency of Men or Angels; but I speak only of those *Works* of GOD which are so peculiarly and distinguishingly His own Operations, and which no Creature is, or could be, the Author of. As particularly, the *Creation*, *Sustentation* and *Government* of the World; which are wonderful Displays of almighty Power and boundless Wisdom and Goodness. Respecting the two last of these Instances, I shall only now observe, That it is entirely out of the Reach of any mere Creature to *support* the World, because it requires an almighty Power, which no mere Creature is furnished with. And tho' some Creatures may be employed as Instruments in some Parts of the *Government* of the World, yet it is absolutely necessary, that the supream Governour of the Universe, the first Cause of all Things, should be every where present, at one and the same Time, to inspect the various Wants, Situation and Circumstances of Things, and to direct, assist and govern those Instruments He may make Use of; which no Creature can be capable of.

As to the former of these Instances, the *creating* of the World, This is apparently more peculiar to the TRUE GOD; of which the sacred Writings give us a full and clear Account. As in the *Mosaic* History of the Creation, in the first Chapter of *Genesis*. And so sang the *Levites*, *Neh.* IX. 6. *Thou, even Thou art Lord alone; Thou hast made Heaven, the Heaven of Heavens, with all their Host; the Earth, and all*

Things that are therein; the Seas, and all that is therein. And how often does GOD assume it to Himself, as His sole Prerogative, to be the *Creator* of all Things? As in *Isa.* XLV. 12. *I have made the Earth, and created Man upon it; even my Hands have stretched out the Heavens, and their Hosts have I commanded.*

Now all of these great & stupendous *Works* of GOD, which declare Him to be GOD alone, are, in the sacred Scriptures, affirmed to be wrought by our Lord JESUS CHRIST. *Colos.* I. 17. *By Him all Things consist;* are upheld, preserved, and continued in Being. *Eph.* I. 22. *All Things* are said to be *put under his Feet;* in Subjection to his Rule and Government; for *the Government shall be upon His Shoulders, Isa.* IX. 6.

BUT what I more specially take Notice of is, that the Holy Writings assure us, that JESUS CHRIST is the *Maker* of the World, and all the Creatures in it. Therefore the Apostle *John* says, *Joh.* I. 3. *All Things were made by Him, and without Him was not any Thing made that was made:* and again, *ver.* 10. *He was in the World, and the World was made by Him.* He first affirms that *all Things*, without any Exception, all Worlds, and the several Creatures in them, *were made by Him:* and then he as strongly denies, that there was so much as any one Thing received a Being, but what received it from Him; *without Him was not any Thing made that was made.* From which it is very evident, that He was not *made* Himself, for then it could not have been said, *all Things were made by Him;* there would have been *Something* made, which

which *He* did not make. One would think, that it is hardly poſſible to find out any Language, which would more ſtrongly deny that JESUS CHRIST is a *Creature;* and if He be not a Creature, then He is the TRUE GOD, the Creator of all Things. But could not GOD (will ſome ſay,) have made a Creature, by whom He ſhould make all Things? I think I may, without attempting to limit the *Holy One of Iſrael*, venture to anſwer in the Negative. Becauſe the infinitely holy and good GOD cannot contradict Himſelf, nor impoſe upon us. *He that made all Things is* GOD; this is one of the firſt natural Conceptions of the Humane Mind, and this is what GOD hath made Himſelf known to us by, in his holy Word, in too many Places to be now named. And therefore to imagine that GOD has made a Creature, which Creature by itſelf, its own Power and Ability, has made the World, is to ſuppoſe, that a Creature diſtinct from GOD, and infinitely below Him, is the Maker of all Things, when it is clearly evident, that it could not make itſelf; and carries in it this groſs Abſurdity, that the infinitely good and holy GOD has impoſed upon our Underſtanding, in leading us to conceive of Him as the alone Maker of the World, when really it was made by another; and this flagrant Contradiction, that the GOD of Truth is not true to Himſelf. It is therefore but a vain Conceit, advanced in Support of a groundleſs Scheme, built upon vain Philoſophy, that the Apoſtle *John*, in the Beginning of his Goſpel, is ſpeaking, not of a *natural*, but of a *moral* Creation; when there is not ſo much as the leaſt Hint given, thro'out the whole Paragraph, to lead us into ſuch a Conception.

BUT if this *Text* was out of the Way, we have full Teſtimony, from other Parts of the ſacred Scriptures, to the Truth of JESUS CHRIST His being the Creator of all Things. To name only that in *Colos.* I. 15, 16. There the Apoſtle is ſpeaking of Him, *in whom we have Redemption thro' his Blood*, and ſays he of him, *who is the Image of the* inviſible GOD, the Firſt-born (or, as I think it ſhould be read, the *Firſt Cauſe*, or *Bringer forth*,) *of every Creature: for by Him were all Things created, that are in Heaven, and that are in Earth, viſible and inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers; all Things were created by Him, and for Him.* Under which Expreſſions the Apoſtle meaneth to include every Rank and Order of created Beings, from the loweſt to the higheſt, and affirms that they were *all created by Him*, and he doubles his Affirmation, *all Things were created by Him*, to aſſure us, that there is not ſo much as one mere Creature, but what was created by Him. Therefore He Himſelf could not be a mere Creature; for He could not make Himſelf. And ſhall we, after all this Force of Language to the contrary, vainly imagine, that there is a Creature which He did not make? Beſides the Apoſtle further adds, *and for Him;* to ſhew, that as all Things originate from Him, ſo they all ultimately terminate in Him, and were made for His Glory; ſo that He is the *firſt Cauſe*, and *laſt End* of all Things, which is the high Character of the only TRUE GOD.

IT were eaſy to turn to other Parts of holy Writ, which aſſert the ſame Doctrine, but I need not: I ſhall therefore only ſay, that, from this clear Account, which

which Divine Inſpiration gives us, of JESUS CHRIST His being the *Creator*, and Maker of all Worlds, and all the Creatures in them, we have a full and demonſtrative Proof, that He is the TRUE GOD, becauſe none but the TRUE GOD can be the Creator of all Things. *From the Creation of the World are clearly ſeen the inviſible Things of* GOD, *even His eternal Power and Godhead*, *Rom.* I. 20. Nor is it in the Power of the moſt penetrating Genius, and moſt ſubtle metaphyſical Head, to diſcover a ſingle Paſſage, in all the Divine Inſpirations, that ſtyles the *Creator of the World*, or, JESUS CHRIST, a mere Creature. But I proceed to the fourth and laſt Head of Argument propoſed; namely,

4. The peculiar *Honours*, which are due unto the *only living*, and TRUE GOD, are to be given unto our Lord JESUS CHRIST, and that by Divine Direction and Appointment; which is an abundant Proof that He is the TRUE GOD. By the *Honours* due unto the only TRUE GOD is meant Religious Worſhip, as Faith in Him, Love to Him, Reverence and Fear of Him, our Prayers and Praiſes to Him, our univerſal and unlimited Obedience and Submiſſion to His Will, in all Things concerning us, with our final Accountableneſs to Him; which we, and all reaſonable Creatures, owe to Him, as our Maker, Preſerver, Benefactor and ſupream Judge. This Homage GOD challenges from us, as what of Right belongeth to Him, and to no other. The Proof of this, from the ſacred Scriptures, in the Whole, and in the ſeveral Parts, are ſo numerous and ſo plain, that I know not well which to turn you to. Let it ſuffice to quote the Saying of *Moſes*,

Moſes, the Man of GOD, *Exod.* XXXIV. 14. *Thou ſhalt worſhip no other* GOD, *for the Lord whoſe Name is Jealous, is a jealous* GOD: and that of the royal *Pſalmiſt*, *Pſ.* XXIX. 2. *Give unto the Lord the Honour due unto His Name, worſhip the Lord in the Beauty of Holineſs;* and of our SAVIOUR, *Math.* IV. 10. *Thou ſhalt worſhip the Lord thy* GOD, *and Him only ſhalt thou ſerve.* It was apparently one great Deſign of Divine Revelation to call off an idolatrous World, from the Acknowledgment and Worſhipping of many falſe Gods, to the Worſhip of the One, only living and TRUE GOD. And as the *Divine Being* aſſerts it, as His peculiar Right, to be GOD alone, ſo He lets us know, that He is ſo jealous of the ſpecial *Honours* which are due unto Him, that He will not ſuffer any Part thereof to be given to any Creature whatever: as in the forementioned *Iſa.* XLII. 8. *I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praiſe to graven Images.*

NEVERTHELESS, notwithſtanding the peculiar Right of the TRUE GOD to theſe Divine Honours, and the ſolemn Encloſure around this ſacred Mount, that whoſoever ſhould invade it the Wrath of the Lord would be enkindled againſt that Man, and he ſhould ſurely periſh; for curſed is the Man, that maketh any molten or graven Image, an Abomination to the Lord: yet we have the fulleſt Aſſurance, that all of this Divine Honour is to be given unto the Lord JESUS CHRIST, by Men upon Earth, and by Angels in Heaven. We are to believe in Him, to love and reverence Him, to pray to Him, and praiſe Him, to obey and ſerve Him, and that religiouſly, with all the

the Powers of our Minds, as well as thoſe of our Bodies, and to account unto Him as our Judge. Thus it was propheſied of Him, who ſhould be *a Light unto the Gentiles, and for Salvation unto the Ends of the Earth*, *Iſa.* XLIX. 7. *Kings ſhould ſee, and ariſe, and Princes alſo ſhould worſhip Him.* *Zechariah* propheſied of Him, *whoſe Feet ſhould ſtand upon Mount Olivet*, *Zec.* XIV. 16. *He ſhould be King over all the Earth, and they ſhould go up from Year to Year, to worſhip the King, the Lord of Hoſt.* The high Intelligences of the heavenly World, who ſurround the Throne of GOD with their joyful *Hallelujahs*, are commanded to worſhip Him. *Heb.* I. 6. *When He bringeth in the Firſt-begotten into the World, He ſaith, let all the Angels of* GOD *worſhip Him.* And theſe bright and morning Stars are repreſented as paying their religious Acknowledgments to Him, caſting their Crowns before the Throne, and worſhiping Him that liveth forever and ever, ſaying, *Rev.* V. 12. *Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.* And 'tis added, *ver.* 13. *Every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I, ſaying, Bleſſing, Honour, Glory and Power be unto Him that ſitteth upon the Throne, and to the Lamb forever and ever.* In a Word, the great GOD and Father of all Things hath made it the Duty of *all Men, commanding them to honour the* SON, *as they honour the* FATHER, *Joh.* V. 23. To pay the ſame religious Worſhip to the SON, which they are to pay unto the FATHER. And we are aſſured, *Rom.* XIV. 10. *We ſhall*

shall all stand before the Judgment Seat of CHRIST.

Now what a full and clear Proof is this, that JESUS CHRIST is the TRUE GOD? For if He were not truely GOD, partaking of the Divine Nature and Essence, but only a mere Creature, we should be guilty of the grossest Idolatry in giving *Divine Honour* to that which is, *by Nature*, *no* GOD: and the everliving JEHOVAH Himself, in commanding Men & Angels to worship Him, would be introduced, instead of curing the World of Idolatry, as the great Patron of it; than which nothing is more contradictory to His Nature, and abhorrent to the Divine Majesty. So that, from this brief Account, which I have set before you, it appeareth plainly evident, from the sacred Scriptures, the only Rule of our Faith, that it is an established Truth, and what we ought firmly to abide in the Belief of, that JESUS CHRIST is the TRUE GOD.

BUT it is Time to improve this Doctrine in a few Hints.

1. And now, my Beloved, stand still, and admire, and magnify the stupendous Grace of our GOD; that the high and lofty one, who inhabiteth Eternity, and dwelleth in Light unapproachable, should condescend to assume the *Humane Nature* into a personal Union with Himself; a Nature so deeply guilty and polluted, and obnoxious to the Vengeance of Heaven; that, as a glorious and powerful Mediator for us, tabernacling in Flesh, and every Way adapted to our Necessities, He might submit to a Series of the greatest Meannesses and Sufferings, and to the most shameful and painful

painful Death, on our Behalf, to ſatisfy for our manifold and enormous Offences, and buy off the heavy Puniſhment, which our Sins had juſtly deſerved; and by a Life of conſummate Obedience inſtruct us in the whole of our Duty, and bring in an everlaſting Righteouſneſs, wherein we may appear before an infinitely holy GOD, as without Spot, or Wrinkle, or any ſuch Thing; and by His Obedience and Sufferings procure for us the Gift of the holy Spirit, to renew and ſanctify our Natures, and transform us into the Divine Likeneſs, and to open to us a new and living Way into the holieſt, the endleſs Glory and Happineſs of the heavenly World.

O LET the Thoughts of this high and true Dignity, which the incarnate SON of GOD hath raiſed our ruined Nature unto, inſpire us with an holy Ambition of Soul, never to indulge ourſelves in any Thing that would debaſe, and caſt Contempt and Diſhonour upon it. And let the View of this wondrous Grace and Love to us, in the SON of GOD emptying Himſelf for us, that we might be filled with the Bleſſings of Goodneſs, conſtrain us to love and ſerve Him with all our Powers, both of Body and of Mind, as long as we live, yea, while we have any Being.

2. SEE, my Friends, what a firm Foundation we have for our Faith and Hope in a mighty and glorious Redeemer, who is truely GOD, as well as really MAN. For He has not only the tender Sympathy of the *Humane*, but the boundleſs Compaſſions of the *Divine Nature* in Conjunction, in continual and vigorous Exerciſe towards us, under all our Weakneſſes and Infirmities, our Wants and Diſtreſſes, our Temp-

tations and Tryals ; and knoweth how, and is able and willing to ſuccour us ; and with the Temptation will find out a Way for our Eſcape, that we may be able to bear it. What mighty Encouragement is this to us, to caſt all our Cares upon Him who careth for us ?

AND becauſe the truely *Divine* and *Humane* Natures are ſo cloſely united in our Lord JESUS CHRIST, as that in Him dwelleth the Fulneſs of the GOD-HEAD bodily, therefore we may be ſure, that His Sacrifice of Atonement is perfectly meritorious, and His Interceſſion moſt valid and efficacious, to procure the full Pardon of all our Sins, be they ever ſo many and great, & bring us into a State of Peace and Friendſhip with our GOD ; to obtain for us the ſanctifying and comforting Influences of the Holy Spirit ; and to ſecure to us the promiſed Mercy of our GOD unto eternal Life. So that upon this ſolid Foundation, we may ſafely build our Faith and Hope, *that whoſoever believeth in Him ſhall not periſh, but have everlaſting Life.*

IF JESUS CHRIST is not truely GOD, as well as MAN, I cannot ſee upon what good Foundation, a reaſonable, but guilty, Creature could poſſibly place his Faith in Him, or build a well grounded Hope of eternal Salvation ; for all his own Obedience would be ſo very defective, and ſhort of the Demands of the exceeding broad Law of GOD, as that it could never recommend him to the Divine Favour, ſo as to obtain the Forgiveneſs of his Sins, and an Inheritance among them that are ſanctified ; and a SAVIOUR, who is but a mere Creature, could not poſſibly have any Thing properly meritorious in him, nor a Sufficiency of Pow-

er

er to confer the promiſed Bleſſedneſs, upon them that put their Truſt in Him.

3. LET us all therefore, my Brethren, hold faſt this great Goſpel Truth, which Divine Revelation only maketh known to us; and ſuffer no Man to take away this Crown from us, That JESUS CHRIST is the TRUE GOD. Well might our bleſſed SAVIOUR ſay, *Joh.* X. 30. *I and my Father are One;* one in Nature and Eſſence, as well as in Will and Operation, thereby making Himſelf equal with GOD; and His *Apoſtle* aſſures us, *Phil.* II. 6. *He thought it no Robbery to be equal with* GOD: He looked upon it as no Invaſion of the Rights of the ſupream Deity to be equal with GOD. And ſhall we vainly attempt to reduce Him to the State of a mere Creature? of the whole Univerſe of which it can not be ſaid, they are equal with GOD. Shall we eſteem Him a finite Being, the Reſult of the Will of a Maker, to whom all the peculiar *Titles* and *Attributes* of the eternal Godhead belong? Or that He is made by and dependent upon another for His Being, who is the great *Maker*, *Preſerver* and *Governour* of the Univerſe? Or that He is infinitely below the Deity, who has a juſt Right to all the incommunicable *Honours* of the TRUE GOD? No; let the Abſurdity be far from our Thoughts; rather let us, in the Faith of the Divine Revelation, believingly ſay with *Thomas*, *Joh.* XX. 28. *My Lord and my God!* O give unto Him the Glory which is His due, by our Faith in Him, as JEHOVAH *our Righteouſneſs, in whom we have everlaſting Strength;* and our Obedience to Him, as *our Lawgiver, our King, and our Judge.* Then may we with Comfort

look for the bleſſed Hope and glorious Appearing of the GREAT GOD and OUR SAVIOUR JESUS CHRIST; and *when He, who is our Life, ſhall appear, then ſhall we alſo appear with Him in Glory.*

SUFFER me, ſeeing it hath pleaſed a merciful GOD to ſpare me to a great old Age, to ſpend ſome of my lateſt Breaths, in aſſerting and vindicating the Honour of our common SAVIOUR, by improving this laſt Opportunity I can ever expect of ſtanding in this Place, and upon ſuch an Occaſion, to addreſs myſelf, with great Humility, and all due Reſpects, particularly to my younger Brethren in the Miniſtry, and to the Candidates therefor. *Dearly beloved in our Lord* JESUS CHRIST, let it be your great Care firſtly to get your own Hearts firmly eſtabliſhed in the Faith of this vital Principle of the *Chriſtian Religion*, and then to inſtruct the Souls that may be under your Charge, and confirm them in the Belief of it, that the Lord JESUS CHRIST is the TRUE GOD.

REMEMBER, my Brethren, you owe this in Fidelity to your Lord, and in Love to the Souls of His and your People. You owe it in Fidelity to your Lord and Maſter, both your Lord and ours. For if, thro' an Affectation of being thought deeply ſtudied in Philoſophy, you ſhould inſinuate in your Converſation, or publickly teach your People, otherwiſe than this wholſome Doctrine of ſound Words, that JESUS CHRIST, the SON of GOD, and SAVIOUR of the World is the TRUE GOD, would you not degrade Him from His Throne of Glory, ſtrip Him of His peculiar Honours, and number Him, who is higher than all the angelic Orders, in the Rank of Beings,

the

the moſt exalted and refined of which is infinitely below the Deity; and thereby caſt the higheſt Contempt and Indignity upon Him? Would not ſuch a Treatment of the incarnate SON of GOD expoſe you to the Danger of being found among thoſe Teachers, of whom *Peter* ſays, II. *Pet.* II. They *bring in damnable Hereſies, even denying the Lord that bought them?* or *Jude's ungodly Men, before of old ordained to Condemnation, who turn the Grace of God into Laſciviouſneſs, denying the only Lord* GOD, *and our Lord* JESUS CHRIST? *Jude ver.* 4.---Where, by the Way, I obſerve, that the Article in the *Greek*, placed before the *only* LORD GOD, without any before *our Lord* JESUS CHRIST, evidently ſheweth, (for the Reaſon before mentioned,) that it is one and the ſame Subject, that is ſpoken of the only LORD GOD, and OUR LORD JESUS CHRIST.

AND you owe it in Love to the precious Souls of His and your People, who are put under your particular Care. For if, by an unmanly Sneer at the great Doctrine of the true DIVINITY of CHRIST, or by laboured and ſophiſtical Periods, you ſhould teach them any Thing herein, that is contrary to the ſound Doctrine of the glorious Goſpel of the bleſſed GOD, will you not be guilty of leading them into groſs Error? of teaching them to believe in and worſhip a meer Creature, inſtead of the only TRUE GOD, and ſo blindly conduct them into abominable Idolatry? Will you not herein direct them to build all their Hopes of Salvation upon a ſandy Foundation, which, in the Time of Tryal, will prove ruinous and deſtructive to their immortal Souls? And if the Blood

of

B277
1761

of Souls ſhould at laſt be found to lie at your Doors, what the Conſequence of this will prove unto yourſelves, you are fully able to judge.

I DO not write nor ſpeak theſe Things, my Brethren, to ſhame any of you, but, as my Beloved, I would humbly warn you. Neither would I be underſtood to mean, that every Man ſhould be tied up to exactly the ſame Mode of Speech; for I look upon a Controverſy about Words both as unmanly and unchriſtian; but that we ſhould carefully preſerve and teach the Eſſentials of this ſublime Doctrine, that JESUS CHRIST is the TRUE GOD, and contend earneſtly for this Faith, which, from Heaven, has been delivered unto the Saints.

LET therefore the ſacred Scriptures, my Brethren, be the only Rule by which we judge of, and the ſure Foundation on which we build, all the Doctrines of the great Myſteries of the Chriſtian Religion; and let us not ſuffer ourſelves to be warped and turned away from the Truth, as it is in JESUS, by any of the precarious Principles, and uncertain Maxims of *Philoſophy*; which, however valuable in the Things of Nature, to which they properly belong, and however ornamental they may be to him that poſſeſſes them, can no more be a Standard by which to judge of revealed Myſteries, than the ſcanty, finite Reaſon of Man can be a fit Line, by which to ſound the unfathomable Depths of infinite Wiſdom & Underſtanding.

To the only wiſe GOD *our* SAVIOUR, *be Glory and Majeſty, Dominion and Power, both now and ever.* AMEN.